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THE  
SONGS OF  
The OLD Testament,  
Translated into English Meas-  
ures, preserving the Naturall  
Phrase and genuine Sense of the  
holy Text: and with as little cir-  
cumlocution as in most prose  
TRANSLATIONS.

To every Song is added a new  
and easie TUNE, and a short  
Prologue also, delivering the  
effect and Use thereof, for the  
profit of unlearned  
READERS.

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By GEORGE WITHER.

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*Cum privilegio & permissu Superiorum.*

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LONDON,  
Printed by T. F. 1621.

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THE  
SONGS OF  
The Old Testament

Translated into English  
And with the Latin  
and Greek Texts  
of the Vulgate  
and the Septuagint  
with the Hebrew  
Text and the  
Aramaic Text  
of the Peshitta



By Henry Jones, D.D.  
and John Taylor, D.D.  
of the University of Oxford  
Printed by J. Streater  
in the Strand  
1651

By George Withers.

Cambridge Printed  
1651



TO THE MOST  
Reuerend Father in God,

GEORGE, by the Diuine Pro-  
vidence, Lord Arch-bishop of

*Canterbury*, Primate, &c. and to  
the rest of the most Reuerend  
*Archbishops.*

*To the Reuerend Fathers also, the  
L. Bishops, and to all other the deuout  
Pastors and Superintendents, of the  
Churches of Great Britains,  
and Ireland.*

GEORGE WITHER, their hum-  
ble Seruant, wissheth all encrease of  
Spiritual graces: and to their Christian  
disposiure, submits Himselfe and  
this Endeauour.

*Most Reuerend Fathers, &c.*

**H** He many pious Instructions, and Christian  
Pledges, which I haue at your hands, and by  
your meanes receiued of our holy Mother  
the Church, haue so oft informed me, in that  
*Wherewithall a yong man ought to cleanse his way; and so  
much confirmed me in the comfortable study thereof:*

## The Epistle

That (howsoeuer the vaine inclinations of youth tempted the contrary) I was euer conscionably fearefull of trifling away all my first age, in the pleasures of Sensualitie. Yea, so often haue you rung in my eares that gracious and most serious *Memorandum* of the holy Ghost; *Remember thy Creator in the dayes of thy youth, &c.* That (more often then I should haue beene) I was thereby put in minde, both to contemplate the works and mercies of the *Almighty*: and to endeavour also (as the slenderesse of my vnderstanding, and the frailties of my yeeres would giue leaue) so to imploy my selfe, that the little time I purposed to spend well, might (if it were possible) produce something, which (being as well profitable to others as to my selfe) would make a little recompence for those many dayes, my youth and the temptations of the world, would force me idly to consume.

And I thanke God; somewhat hath beene already effected, which (notwithstanding my owne personall vnworthinesse) the *Church* hath vouchsafed with a motherly approbation, both to receiue at my hand, and by her reuerend Authority to deliuer ouer also vnto others: Whereby I haue beene encouraged to proceed according to those beginnings, and (as a testimony as well of gratitude, as of obedience) now to consecrate vnto the vse, of good men, and in the name of your *RR<sup>ces</sup>*, this; the little gaine of my one *Talent*. Being a Metrickall Translation of those sacred Canonick *Songs* dispersed in the *Old Testament*, and anciently vsed to be sung by the *Primitiue Churches*: My Thankfulness it witnesseth in this; that I offer vp the best fruit of my labours vnto those, by whom I was first taught how to be so imployed: and my obedience is also testified, both in thus submitting it vnto your graue Censures, and in  
having



*to the Clergie.*

having thus, according to your desires, imployed my poore faculty in the seruice of the Church. For neither by any vaine-glorious humour of my owne, nor by the motion of any giddy *Seperatists*, but by some of you, was I first called and encouraged to this worke. In the performance whereof, I haue been euermindfull of that Religious reuerence, which was fit to be obserued in so weighty an vndertaking. And I hope, I haue effected the same; as Gods Maiestie may be praised in it, your *RR<sup>es</sup>* pleased with it, good Christians benefited by it, and my owne soule receiue comfort therein.

The liberty I haue taken, and the manner of my proceeding in this Translation hath been little different from that, which (in my *Preparation to the Psalter*) I professed to vse in the Translation of the *Psalmes*; and I doubt not, but the greatest fault which shall be discovered therein, vpon notice giuen, may be alsoone (almost) amended as found out.

That to the glory of God they may be sung either in publike, or in private, as your *RR<sup>es</sup>* shall see cause; I haue endeaoured to procure from some of our best *Musicians*, such *Notes* as (being easie, and proper to the matter) might the more accommodate them, for the praise of God, according to the laudable custome of singing now in vse. Moreover, that such as are delighted with those Exercises, may not make meere sensual Musicke, but expresse melody both acceptable to God and profitable to themselves, by knowing the Vse, and meaning of what they sing. I haue (according to the Truth, and agreeable to the doctrine of the *Ancient Fathers*) prefixed a brieue Prologue before euery *Song*. Wherein I first shew the generall meaning and scope of it, according to the litterall *Sense*: then, how in the spirituall and most principal Sense, it hath respect to the *Mysteries*

## The Epistle

of our Christiau Religion; and that each Song doth appertaine vnto vs, vpon some occasions, in this age of the Church, as properly as it did to them, for whom they were first composed. Which in the *Arguments* themselves, is so euidently and particularly declared, as I hope it will be well perceiued, it was not my owne idle fantasie, which directed me.

This your R<sup>es</sup> doe well know, and how the vse of these *Hymnes* hath been continued in the Primitiue Churches; yea, and retained euen to this day in many Congregations, as not impertinent to vs of the last Ages. And to me it seemeth they neuer were (all at once) so much vse-full, as now in these times, if the necessities of this Age be well considered. For which Cause, being thus to your hands presented, ready fitted for vse, according to the kinde of Musicke now best approved of for subiects of this nature; And seeing also, they are both desired, and may without any knowne inconuenience be generally admitted of: I doubt not but you will be pleased to recommend the practise of them to all those who are willingly disposed for such Exercises. For, though some scoffing *Ismaelites* may deride this addition of *Songs*, to that ouer-many which (as they thinke) the *Church* already hath. Neuertheless; You, who by your experiences finde, that the humane nature in all things requires variety, to keepe it from loathing; and by your spirituall knowledges are assured, that God provides for his *Church*, neither more nor lesse of any thing then shall be requisite. Euen you also know; that these are not to be accounted a vaine, or burthen some addition to our *Psalmes*: especially when the Apocriphall Inuentions of men may there haue place.

And when these shall be compared with those Measures we haue hitherto made vse of in our deuotions, I doubt

to the *Clergie.*

doubt not (seeing the matter is of the same Authority) but the manner of expressing it shall make this no lesse worthy of entertainment then that; (and though I should say more worthy, I think it were no arrogance.) For (if I mistake not) as naturally haue I exprest the sense of these *Songs*, and as plainly as most prose Translations haue yet done. And, if any indifferent man, who knows the *Poesie* and power of the English tongue may be my Iudge; I assure my selfe, hee will censure the expression to be such, as that it shall neither be obscure to the meanest capacities, nor contemptible to the best Iudgments; but becomming the purpose it was intended for. I haue not leapt on a sudden into this employment; but in studies of this nature haue now consumed almost the yeeres of an Apprentiship. And if it be well weighed: First, how full of short sentences and suddain breakings off, such like scriptures are: Secondly, how frequently these particles *For, But,* and such like, which are gracefull in the Origmall, will seeme to obscure the dependancy of sense in the English phrase, if they be not carefully heeded: Thirdly, how harsh the Musicke will be, if the Pauses be not visually reduced vnto the same place, which they haue in the first *Stanza* of each *Song*: Fourthly, how many other differences there must be betweene this kinde of Lyricall verse and what is smoothed onely for the reading: Fifthly, how the Translator is tyed to make choise, not of what is easiest, but of that kind of verse which may become best the nature of euery *Song*: Sixthly, how he is bound not onely to the Sense, but to the very words (or words of the same power) which another hath vsed: Lastly, how beside all this strictnesse, he is euen in conscience also constrained, so to expresse things by circumlocution (when he shall be forced to it) as that, although his phrase be of the same

## The Epistle

power, it will not be warrantable vnlesse it be so also done, that the manner of speaking, peculiar to these writings, may be all the way perceiued by those vnderstanding Readers who are acquainted therewith. I say, If all these circumstances be well considered (and how difficult they make it, to close vp euery *Stanza* with a Period, or some such point as the voyce may a while decently pause there) I am both perswaded a worke of of this nature, would neither be hastily aduennured vpon againe by any other; nor my labour herein be altogether disesteemed: who haue bin mindful of all those, & many other particulars, considerable in such a busines.

And now, that it may be finished with more exactnes, then my owne industry is able to adde vnto it.

(If in any part of these *Songs* the genuine Sense be not yet well exprest,) vpon reason giuen, and the best notice vouchsafed from any of your RR<sup>cs</sup> after the view of this; I shall be ready to amend it, according to your directions. Or if the Tunes haue not well suited the nature of them; Those who haue formerly bestowed their paines (and many other also) will be lib-rall of their best Art, more to apt them for the glory of God. For, although this Booke hath already the allowance appointed by Authority, and so much the approbation of many other good men, as that they desire it generally published (at least) for their private deuotions: Yet, knowing these vndertakings can neuer be too perfect, I haue purposed this Impression for no other end, but to be distributed among your RR<sup>cs</sup> and my other speciall friends. That if there be any oversight committed, or ought necessary omitted in them; it might be reformed and supplied in the next Edition, by warning and instruction from some of You.

But, I hope it shall not be found very defective; And

in

to the Clergie.

In my Epistle to make answer vnto those many objections, which vulgar vnderstandings will be apt to frame against this vndertaking; I thinke it also needlesse. Because you, to whom (onely) I at this time preferre it, are all sufficient enough without information from me, to perceauie how frivolous those doubts and cauls be, which the weakenesse of such are apt to inuent.

And if your RR<sup>ies</sup> be herewith satisfied, I value not how the wits of our age, shall censure the Style I haue vsed; for though many of them are well acquainted with the raptures in *Hero* and *Leander*, the expressions in *Venus* and *Adonis*, and with the elegancies becomming a wanton Sonnet; yet in these *Lyrics*, in the naturall traine of these Poems, in the power of these voyces, and in the proprieties besitting these spirituall things, their sensuall capacities, are as ignorant as meere Ideots: and had it the Poeticall phrases they fancy, I should hate it; or were it such as they might praise, I would burne it.

That which I feare will be the greatest blemish to this labour; is, my owne indignity. For I must confesse, I am the more vnworthy to be employed in these holy things: Seeing I am none of those, who are allowed to intermeddle with the Mysteries of our Christian *Sanctuary*. Neuerthelisse, if what I haue performed be allowable in it selfe, and by your approbations once consecrated to a holy Vse, doubtlesse (if no mans Will stand for a Reason) it shal be no lesse auailable, then if some eminent *Father* of the Church had laboured therein. And whensoever it shall be againe vndertaken, this I am certaine of; No man will go about it with a heart more desirous to be rectified, or more fearefull to offend against the M<sup>tie</sup> of these Scriptures.

## The Epistle

And I trust no man will enuy me the honour of this employment; For, though it be no meane contentment to a Christian (whose soule is touched with the vnderstanding of these things) to be any way an instrument of Gods glory, yet (if we truly consider it) that which I haue aspired vnto therby, makes me in regard of You, or in respect but of the meanest of those who are admitted to administer the blessed *Sacraments*, no more then a hewer of wood, or a drawer of water, for the old Sacrifices, was in comparison of the *Leuite*, who offered on the golden Altar.

God knowes with what minde I haue proceeded in this endeouour; and therefore Reward and Acceptation from aboute the Sunne I am certaine of. But the course of things below the Sunne, I haue so well considered, that should I reach the perfection of what I went about, yet all my labour might be no to purpose. For as the *Preacher* saith, *Eccles. 9. 11. I haue seene vnder the Sunne, that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor riches to men of vnderstanding, nor fauour to men of knowledge; but time and chance commeth to them all.*

If my paines shall be iudged vnecessary, yet my comfort is, I haue onely spent my owne meanes about it, and not vnder the colour or pretence of being employed, fedde my selfe fat on the patrimonies of the Church, without effecting (or so much as intending) any thing to her aduantage. And if it be thought profitable; that profit shall be gained without hinderance to any other mans preferment. For I neuer intend (though my necessities were more importunate) to petition for so much as a lay-Prebend in recompence of my labours. Only your benediction, your loues, & your holy Prayers, next vnto Gods glory, is my principall aime.

And

*to the Clergie.*

And seeing neither the manner of my education, nor the course of my life, nor the performance of this worke (though I will not iustifie my selfe) can yet appeare to be such as may disparage the *Church* to receive these endeavours at my hands: So much confidence have I in your Fatherly dispositions towards all well affected persons, of what outward condition soever they be, that I am verely perswaded you would not for a few over-sights, slight all my paines; but rather to the encouragement of others (for no affront in these studies can dishearten me) graciously vouchsafe in some measure to accept what I here make humble proffer of vnto your RR<sup>ces</sup>. Which if you please to doe, I shall ever acknowledge my selfe obliged for your Christian respect, and study such things, as (perhaps) will make me hereafter more worthy of your esteeme.

So, presuming that if I haue deliuered Reason, it shall be with your Wisedomes, euery whit as Authentick as if I had begun, continued, and ended this *Epistle* with the *Proverbs*, or our-worne *Sentences* of olde Authors: I humbly wish (according to the custome of my Countrey on this day) a happy NEVV-YEERE to all your RR<sup>ces</sup>. and to the whole *Church*, in her seuerall affaires, a most prosperous successe.

*January the 1. 1621.*

A





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THE  
First song of MOSES.

Exod. 15.



The Argument and the Vse.

**T**His Song (as appears in the history of Israels deliuerie out of Ægypt) was sung by Moses and the people, to the praise of God, for their wonderfull preservation; and the seuerity which he used against their enemies the Ægyptians, in the red Sea. Wherein, they glorifie the Lord for his Power, his Knowledge in warre, his Maiestie, his incomparable Dietie, his Sanctitie, his Awfulnesse, his Fame, his merueilous Acts, and the eternitie of his Kingdome. Moreouer, they here set forth the malitious violence of their aduersaries, before their destruction, the sudaine ruine of those that were destroyed: with the terrour, which this ouerthrow should strike into their sinning enemies. And lastly, they doe at once prophesie, and pray for, the possession of that promised Land, in which the holy Temple should be builded.

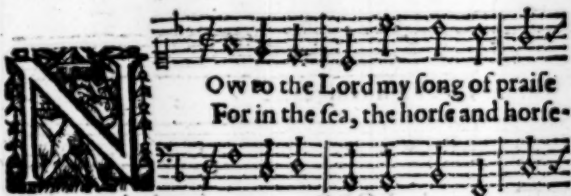
This Song was made, and ordained by the holy Ghost, to be sung, as well by euery Christian Congregation

tion, as by Moses, and the Iewes. For, this preservation of theirs, was a tipe of our deliuerance from the bondage of our Spirituall Aduersaries. Pharaoh, which (in the originall tongue) signifieth Vengeance, (being Misticall y and anagogically considered) was a Tipe, both of Antichrist, a temporall aduersarie of the Church; and of our enemie the Deuill, who pursues to ouerthrow vs in our voyage towards heauen; which was also in a third sence figured by the land of Promise. Pharaohs hoast, signifieth all kindes of persecutions, finnes, and temptations. The Red Sea, which we passe through, and wherein they are drowned, meaneth our Baptisme, 1 Cor. 10. 2. By Palestine, and Canaan, which were names of the promised Country, before the Church was remoued thither, (and which the holy-Ghost here saith, shall grieve, and faint, at the newes of our regeneration) are those understood, who haue falsly and wrongfully vsurped the priuiledges belonging to the faithfull congregation. By the Dukes of Edom, with the Princes of Moab, (who are said to tremble at this deliuerie) all the seuerall powers of the kingdome of darkenesse are understood.

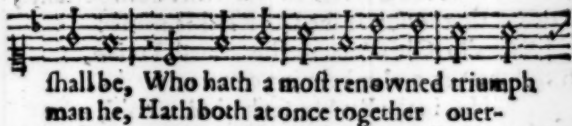
Now euery good Christian, may (at any time) sing this Hymne to the praise of his Redeemer and in memory of the Churches (with his owne particular) deliuerance from the slauerie of Sinne and the Deuill. Yea, and not vnfitly vpon some temporall deliuerances. But it will be indeed most properly used, both in publike and priuate, after the administration of Baptisme: Seeing the passage through the Red Sea, and the destruction of the Egyptians there, was a tipe of that Sacrament, according to the Interpretation of St. Paul.

## The Song.

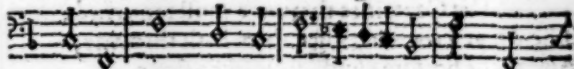
Then sang Moses and the Children of Israel this Song  
unto the LORD, and spake, saying:



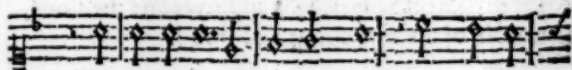
**N**ow to the Lord my song of praise  
For in the sea, the horse and horse-



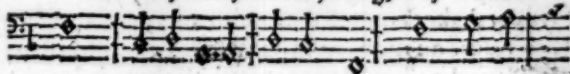
shall be, Who hath a most renowned triumph  
man he, Hath both at once together over-




woone: This is the Lord that makes me strong,  
throwne.

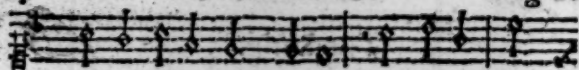



Hee is my safety and my song; My God for

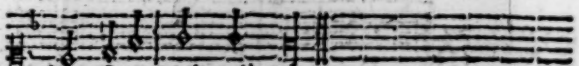
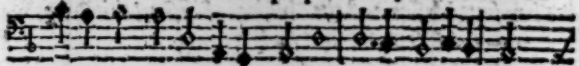


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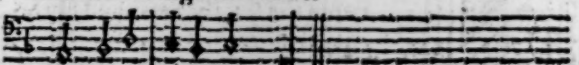
whom



whom I will a house prepare, My Fathers God



whom I on high will reare.



Well knowes the LORD to war what doth pertaine;  
And for that reason is the LORD his name:  
He, *Pharo's* Charr'ots, and his armed Traine,  
Amid the Sea ore'-whelming overcame.

He, in the Ruddy-sea hath drown'd,  
His Captaines that were most renown'd:  
The deeps a covering ouer them hath throwne,  
And to the bottome sunke they, like a stone.

LORD by thy power thy *right hand's* famous grow'n,  
Thy *right hand* LORD, thy foe destroyed hath;  
Thou by thy glorie hast thy Foes ore-thrown;  
And stuble-like, consum'st them in thy wrath.

Thou by thy nostrils angry blast,  
The waters backward driven hast  
And (rowl'd on heapes,) the billowes and the floud,  
In middle of the Sea, congealed flood.

I will pursue them (thus the Foe did crye)  
I will ore'take them and the spoile enioy;  
My pleasure on them, now fulfill will I;  
With sword vnsheath'd my hand shall them destroy.

Then

Then with thy breath thou didst but blow;  
 And ouer them the Sea did flow :  
 Where they, the mighty waters sanke into,  
 As we may see a peece of lead will doe.

L O R D, who like thee among the gods is there?  
 In holinesse, so glorious who may be?  
 Whose praises, so exceeding dreadfull are?  
 Or who in doing wonders is like thee?  
 Thy right hand thou aloft didst reare,  
 And in the earth they swallow'd were :  
 Whilst thou, didst by thy mercy, forward lead,  
 This people, whose redemption thou hast paid.

Them, by thy strength, thou hast been pleas'd to bear  
 Vnto a holy dwelling place of thine :  
 The Nations at report thereof shall feare,  
 And they shall grieve, who dwell in *Palestine*.  
 On *Edoms* Dukes will horror fall;  
 Yea *Moabs* mightie Princes shall  
 With trembling shake, when they of this heare tell :  
 And they shall faint that doe in *Canaan* dwell.

By that great power, which in thine *Arms* thou hast,  
 Let feare and terroure vpon them be brought :  
 Stone-quiet make them till thy people passe;  
 L O R D, till this people pas, which thou hast bought.  
 Then, to thy hall, let them repaire,  
 L O R D plant them there, where thou art heire:  
 Eu'n where thy place of dwelling is prepar'd,  
 That holy place, which thine own hands haue rear'd

The L O R D shall euer, and for euer raigne,  
 No ending, shall his large dominion know;

For, when as Pharaoh downe into the Maine  
 Did with his Charr'ots and his Horsemen goe,  
 The LORD the waues did then recall,  
 And brought the sea vpon them all;  
 Whil'st, thro-gh the place where deepest waters lye,  
 The seed of Israel passed ouer drye.



## THE Second Song of MOSES.

Deut. 32.

### The Argument and Vse.



*His Song is found in the 32. chap. of Deut. and was written by the commandement of God, to be kept in the Arke of Couenant, for a testimony against the people of Israel, when they should forget Gods benefits, and rebell against him: As it is there fore-told, and as appeares in the 31. Chap. of the foresaid booke. Now, the holy Prophet hauing after his Exordium, (wherein hee calleth heauen and earth to witnesse) made a Narration of the Jewes peruersenesse, Hee propheciethe of three principall things in this Hymne. First, of their future Idolatry with their punishment for it. Secondly, of their hatred to Christ, with their finall Abiection.*



iection. And lastly, of the grace which should be vouchsafed unto the Gentiles.

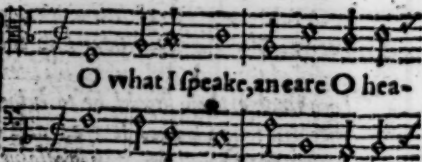
And in this triple-prophecie, there are also many particularities laid downe, as considerable. First, how perfect, how wise, how faithfull, and how iust God is in his owne nature. Secondly, how unreasonably perverse his people were. Thirdly, how neuerthelesse, God was louing, and heaped vpon them innumerable benefits (some of which are here reckoned vp.) Fourthly, how ingratefully, and deuellishly they still requited him. Fifthly, how he punished them with grievous plagues, but forbore a while their small ouerthrow, to await their repentance. Sixthly, how respectlesse they should be of all this fauour; and what horrible inhumanities they should be guiltie of. Seauenthly, how mindefull the LORD would be of their obstinacy; how suddainely hee would ruine them; how safe they should be, who professed the true God, when his enemies were visited; how vnable those should be to helpe them in whom they had trusted; how seuer, and irrecoverable the iudgement should be; how certaine, in regard the LORD had sworne it; and how all this should turne to the aduantage of his Elect.

The Vse which we are to make of this Song; is to repeate it often, in remembrance of Gods Iustice and Mercy: and to put our selues in minde, by the Iewes example, how seuerely God will punish such as continue obstinate in their sinnes. For, euery man (if he would consider it) shall finde that he in his owne particular, hath receiued as much fauour from his Redeemer, and as vnthankfully requited it. This Song ought also to stirre vs vp to a better consideration of our owne estate: and as St. Paul counselleth; If God hath not spared the naturall branches, take wee

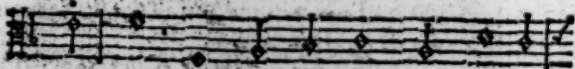
heed lest he spare not vs. Rom. 11. 21. Yea, when we shall reade or sing this Hymne (which is left as well for our use, as for the Iewes) let vs as St. Paul aduise, in the fore-named Chapter, Meditate the goodnesse and seueritie of God; on them which fell seuerity; but towards vs goodnesse, if we continue in his goodnesse, and that otherwise wee shall be cut off.

### The Song.

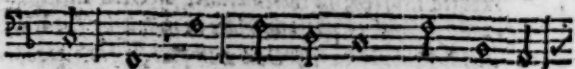
And Moses spake in the eares of all the Congregation of Israel; the words of this Song, vntill they were ended, &c.



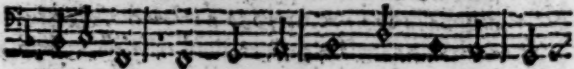
O what I speake, aneare O hea-



uens lend, And heare oh earth what words I



viter will; Like drops of raine, my speeches shall



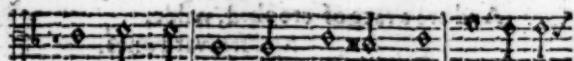
descend

Song 2. *Moses. Deut. 32.*

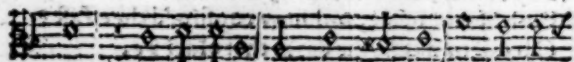
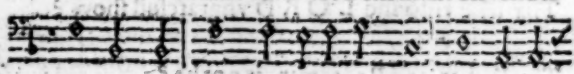
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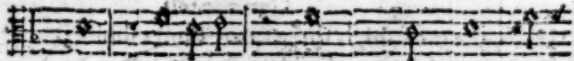
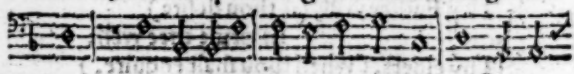
descend, And as the dew, my doctrine shall distill,



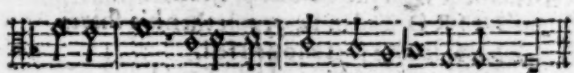
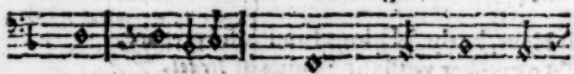
As doth the raine that showreth small on tender



flow'rs, And as vpon the grasse doe fall the greater



flow'rs, For I the LORD'S great name will



publish now. Vnto our God the glory render you.



By

He

He is that Rock, whose Workes perfection are;  
 For all his waies with Iudgement guided be:  
 A God of truth, from all wrong-doing cleare,  
 A truly iust, and righteous- One is He.

Yet they with spots themselues defilde,  
 Vnlike his Sonnes;

And are a race of crooked, wilde,  
 And froward ones.

Vnwise and foolish nation, dost thou so  
 Thy selfe vnto the L O R D vngratefull show ?

Thy Father, and Redeemer, is not he ?  
 Hath he not made, and now confirm'd thee fast ?  
 Oh call to minde the dayes that older be,  
 And weigh the yeeres, of many Ages past,

Thy Father will, (if thou desire)  
 Informe thee well;

Thy elders, (when thou shalt enquire,)  
 Can also tell

How, the most-high did *Adams* Sonnes diuide;  
 And shares for every Kindred did prouide.

How, he the Nations Limits did prepare,  
 In number with the Sonnes of *Israel*,  
 The L O R D had in his people then his share;  
 And *Jacob*, for his part allotted fell.

Them, in a desert rude, he found,  
 Posselt of none :

A place of terrour, and a ground  
 Vast and vnknowne.

He taught them there, he led them farre and nigh:  
 And kept them as the apple of his eye,

Eu'n as an Eagle, to prouoke her young,  
 About her nest doth houer here and there;  
 Spread forth her wings, to traine her birds along;  
 And sometime, on her backe, her younglings beare:

Right so, the LORD conducted them,

Himselfe alone,

And for assistant, there with him

Strange God was none:

Them, on the High-lands of the earth he set,  
 Where they the plenties of the fields might eate.

For them he made the Rocke with hony flowe,  
 They suckt out oyle from flints, and they did feed  
 On milke of sheepe, on butter of the Cowe,  
 Fat lambs and goates, and rammes of *Bashan* breed;

Of wheat he gaue them for their food,

The fullest seede,

And they did drinke the purest blood

The grape did bleed.

But, here-withall; vnthankfull *Israel*,  
 Soone fat became, and spurned with his heele.

They waxed fat, and grosse, and couer'd o're;  
 And then their God and Maker did forsake:  
 Their Rocke of health regarded was no more,  
 But with strange Gods him Icalous did they make:

Yea, they with what was most abhor'd,

His wrath entise;

To deuils (not vnto the LORD)

They sacrifice:

To gods vnknowne, that new inuented were,  
 And such, as their fore-fathers did not feare.

They

They minded not the Rocke, which them begat,  
 But haue forgot the God that form'd them hath,  
 Which, when the LORD percei'd, it made him hate  
 His sonnes and daughters, mouing him to wrath.

I will, to marke their end, (saith he)

Obscure my face;

For they, vnfaithfull Children be,

Of froward race:

My wrath, with what was nor a God they mou'd;  
 And haue mine anger, with their follies prou'd.

But, by a people, without being (yet)

Their Iealous wrath, will I prouoke for this,

And by a foolish nation make them fret,

For in my wrath a fire enflamed is;

And to the depth of hell it shall

Deuouring goe,

Earth with her fruits and mountaines all

Consuming to.

In heapes, I mischiefes will vpon them throw,

And shoot mine arrowes, till I haue no moe.

With hunger parched, and consum'd with heat,

I will enforce them to a bitter end,

The teeth of beasts, vpon them I will set,

And the inuendom'd dust-fed, Serpent send.

The sword without, and terrour grimme

Within shall slay,

Young men, and maides, the babe and him

Whose haire is gray:

Yea, I had vow'd to spread them here and there,

Vntill that men forget they euer were.

But

But this, the Foe compell'd me to delay,  
 Lest that their Adversaries prouder growne,  
 Should when they saw it; thus presume to say:  
 This, not the LORD; but our high-hand hath done.  
 For, they a people are in whom,

No Counsell is:  
 And neuer will their dulnesse, come  
 To iudge of this.

Oh! would their wisedome, this might comprehend;  
 And that they would consider of their end!

How should one make a thousand runneaway?  
 Or two men puttenne thousand to the foile;  
 Except their Rocke, had sold them for a pray;  
 And that the LORD, had clos'd them vp the while?

For with our God their God compare

They neuer may,  
 And if our foes the iudges were,

Thus would they say:

But, they haue Vines of those that *Sodome* yeelds;  
 And such as grow within *Gomorrah* fields.

The Grapes are gall (that grow vpon their vine)  
 Their Clusters, are extreemely bitter all,  
 Yea, made of Dragons venome is their wine;  
 And of the cruell Aspes infectious gall.

And may I this forget to beare

In minde with me?

Or shall it not be sealed where

My treasures be?

Yes, mine is vengeance, and I will repay:  
 Their feet shall slide at the appointed day.

Their



Their time of ruine, neare at hand is come,  
 Those things, that must befall them, haste will make  
 For sure, the L O R D shall giue his people doome,  
 And on his Seruants will compassion take.

Yea, when he sees, their strength is all  
 Bereft and gone;

And they shut vp in prison, shall  
 Be left alone:

Where are their Gods, become (then will he say)  
 Their Rocke on whom they did affiance lay?

Who eate the fattest of their sacrifice?

Who, of their drinke oblations, dranke the wine?

Let those vnto their succour now arise,

And vnder their protection them enshrine.

Oh! therefore now, consider this,

That I am Hee;

That I am Hee, and that there is

No God with mee.

I kill, and make aliue, I wound, I cure:

And there is none, can from my hand assure.

For, vp to heauen I my hand doe reare,

And (as I liue for euer) this I say,

If once I whet my sword, that sparkles cleare,

And shall my hand to acting vengeance lay;

I will not cease, till I my foes,

With vengeance quite,

Nor till I haue repaid all those

That beare me spite:

And in the blood, which I shall make to flow,

I'll steepe mine arrowes, till they drunken grow.

Song 3. Deborah. Iudg. 5.

De 15

My sword shall feed on flesh and blood of those,  
That either shall be slaine, or kept in thrall,

When I beginne to quit me of my foes.

Then, with his people Ioy you kindreds all;

For he their blood (that serue him) will

With blood pursue;

And all his foes repayeth still

With vengeance due. ]

But, to his land will mercy shewing be,

And those that are his people pitties He.



THE  
Song of Deborah and Barak.

Iudges 5.

The Argument and Vse.



N the booke of Iudges, Chapter 4. you may  
read, that the ouerthrow giuen to Sisera (by  
Deborah and Barak) occasioned this Song  
of deliuerance; and therefore, referring you  
thither to be informed concerning the par-  
ticular circumstances, I will here, shew you the generall  
scope of this Hymne, to be a Thankesgiuing, for a  
great ouerthrow, gotten on their enemies. Wherein ma-  
ny things are remarkable. First, in their Introduction,  
attributing

attributing the glory to God, (and inciting all Potentates of the world to consider it) they set forth with what Maiesie the LORD came to their deliuerance. Secondly, the excellency of the benefit receiued, is illustrated, by the great desolation they were formerly in, the little meanes they had to protect themselves, and the happie tranquillity whith they should afterward enjoy. Thirdly, they shew the cause of their former distresse, to haue beene Apostacie from God. Fourthly, they memorize those, who were forward in that iust warre, and upbraid such as drew backe in so good a cause. Fifthly, they declare what powerfull enemies they had; and what miraculous assistance God vouchsafed. Sixthly, a curse is denounced against such as refuse to fight the LORDS battailes; and She is blessed who was the happy Instrument of their deliue-ry. Lastly, here is a description of the manner of Sisera's death, an Ironical expression of the Aduersaries vaine hope of preuailing, and a prophetical imprecation, that all Gods enemies may so perish, to the advancement of his Church.

It is obserued by the Auncients; that there is no Song mentioned in the Old or New Testament, but it was composed upon some extraordinary benefit or deliuerance, which the Church receiued: and that in all the songs of the old Testament ( especially ) there is (beside the plaine literall sence) some Mystery of the Christian Religion prophetically aymed at, couertly or openly, vnder the passages thereof. And therefore, this Song is not onely to be sung of vs Christians, to glorifie God in memorizing his protecting our mother the Church, among the Iewish Nation, in her Infancie: But, wee are to use it also, as a thanks-giuing for euery particular deliuerance, which is vouchsafed to the visible Church

in these times. As in memoriall of our miraculous preservation, in the yeare 1588. when our Princely Deborah (the Queene of this kingdome) gave an overthrow to the Spanish Sisera: For then, the powers of beauen apparantly fought against him (as it is said in this Song.) The Sea, more terrible then their brooke Kishon, swept most of them away: And euen then (as the mother of the Cananitish commander, is here scoffed at by Deborah, for her vaine expectation: So, the whore of Babilon (who was mother to that other Sisera) in vaine longed to behold him retaine a conquerour: till being ridiculously confident of the spoile; she was by the true Church laughed to scorne for her presumption. And then also; this propheticall imprecation (which) we finde in the Epilogue of this Song) was partly fulfilled. Thine enemies oh LORD shall perish; but they that loue thee shall be as the Sunne when he riseth in his might. For, as the first Sisera was shamefully ruined by a woman: so, God gaue that last Sisera (with his seeming inuincible forces) into the hand of a woman, whose honour (with his shame) was thereby spread through as great a part of the world, as the Sunne shineth ouer at mid-day.

This Song (as I said before) would properly be sung also upon many other deliuerances which the Church hath or may haue. As for that of the powder-Treason and such like. For were it not that I should be overlarge in my Prologue to this Song, I could make it very probable, how the holy Ghost, was so farre from making this Hymne to fit the Iewes after that victory onely; as that the names therein mentioned, doe well enough expresse any that are, or shall be Instruments against the peace of Gods Church, or for the protection thereof.

The

## The Song.

*Then sang Deborah, and Barak the sonne of Abinoam  
on that day, saying:*



ing praises to the Lord That

Isre'l to acquite, The people of their owne ac-

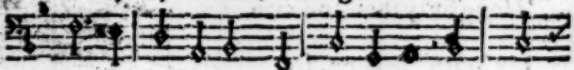
cord Went forth vnto the fi, hi : You Kings giue

care, you Princes heare, I to the Lord will raise

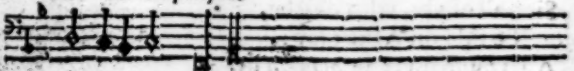
My



My voyce aloud, and sing to God The Lord



of Iſr'ell prayſe.



L O R D, when thou wentſt from *Seir*,  
 When thou leſ't *Edom* field;  
 Earth ſhook, and heauen dropped there,  
 The Clouds did water yeeld,  
 L O R D, at thy ſight a trembling fright,  
 Vpon the Mountaines fell:  
 And at thy looke, Mount *Sinai* ſhook,  
 L O R D God of *Iſrael*.

Erewhile in *Shamgar's* dayes,  
 Old *Anah's* valiant ſonne,  
 And late in *Jaels* time, the wayes  
 Frequented were of none;  
 The paſſengers were wanderers  
 In crooked pathes vnknowne;  
 And none durſt dwell, through *Iſrael*  
 But in a walled towne.

Vntill I *Deborah* 'roſe.  
 I roſe a mother here  
 In *Iſr'el*, when new Gods they choſe  
 That fill'd their gates with warre.

And

And they had there nor shield nor speare,  
 In their possession then;  
 To arme for fight, one Israelite,  
 'Mong forty thousand men.

My hearts affection, set  
 On *Israels* Leaders is;  
 Who with the willing people met,  
 Oh praise the L O R D for this.  
 Sing all of yee, who vsed be,  
 To ride on *Asses* gray;  
 All you that yet in *Middin* lie,  
 Or trauaile by the way.

Where they their water drew,  
 Those places being cleare  
 From noyse of Archers; Let them shew  
 The L O R D's vprightnes there.  
 Through *Israel* all, the hamlets shall  
 His righteousnesse record:  
 And downe vnto the gates shall goe,  
 The people of the L O R D.

Rise *Deborah*, arise,  
 Rise, rise, and sing a song,  
 'Abinoams tonne, oh *Barak* rise;  
 Thy Captiues lead along.  
 By him made thrall, their Princes all,  
 To the *Suruiuer* be,  
 To triumph on the mightie one;  
 The L O R D vouchsafed me.

A root from *Ephraim*,  
 Gainst *Amalech* arose,



And of the people next to him,  
The *Beniamites* were those.  
From *Machir*, where good leaders are,  
Came well experienc't men:  
And they came downe from *Zabulon*  
That handle well the penna.

With *Deborah* did goe  
The Lords of *Isachar*,  
Eun *Isachar*; and *Barak* to,  
Was one among them there;  
Who forth was sent, and downe he went,  
On foote the lower way.  
In *Ruben* there, diuisions were,  
Great thoughts of heart had they.

The bleating flockes to heare  
Oh wherefore didst thou stay?  
In *Ruben* there diuisions were,  
Great thoughts of heart had they.  
And why did they of *Gilead* stay,  
On *Jordan's* other side?  
Or what was than, the reason *Dan*,  
Did in his Tents abide?

Among his harbours nigh  
The sea, there *Asher* lay;  
But *Zabulon*, nor *Nephtali*.  
Did keepe themselves away:  
These people are, who fearelesse dare  
Their liues to death expose;  
And would not yeeld the hilly-field,  
Yet Kings did them oppose.

The *Cananitishe* Kings,  
 At *Tana'ch* fought that day,  
 Close by *Megiddos* water-springs;  
 Yet bore no prize away.  
 The Starres from out the heavens fought,  
 Gainst *Sisera* they stroue:  
 They in their course, and some with force,  
 Away brooke *Kishon* droue;

Old *Kishon*, that was long  
 A famous Torrent knowne.  
 Oh thou my soule, oh thou the strong  
 Hast brauely trodden downe!  
 Their horses by their praucing high,  
 Their broken hooves did wound;  
 Those of the strong, that kickt and flung,  
 And fiercely beat the ground.

A curse on *Meroz* lay,  
 F Curst let her dywellers be;  
 The Angell of the LORD, doth say,  
 Extreameely curse it yee.  
 The cause of this accursing is,  
 They came not to the fight,  
 To helpe the LORD, to help the LORD,  
 Against the men of might.

But *Iael*, *Hebers* Spouse,  
 The *Kanite*, blest be she,  
 More then all women more then those,  
 That vs in Tents to be.  
 To him doth she, giue milke when he  
 Doth but for water wish:

She

She butter fets, and forth it sets  
Vpon a Lordly dish.

Her left hand reacht a Nayle,  
A workmans hammer streight  
Her right hand takes, and therewithall,  
She *Sisera* doth smite.  
His head she tooke, when she had strooke  
His pierced temples through;  
He fell withall, and in the fall,  
Hee at her feete did bow.

He at her feete did bow,  
Whom falling life forsooke;  
And *Sisera* his mother now,  
Doth from her window looke.  
Thus cries she at the lattice grate,  
Why staies his Charr'ot so,  
Returning home? oh wherefore come,  
His Charr'ot wheelles so slowe?

There-with her Ladies wife,  
To her an answer gaue;  
Yea, to her selfe, her selfe replies,  
Sure sped, saith she, they haue.  
And all this while, they part the spoile;  
A damzell one or twaie  
Each homeward beares, and *Sisera* shares,  
A particolour'd pray.

A pray discolour'd trimme,  
And wrought with paintings rare:  
Wrought through; and for the necke of him  
That taketh spoiles to weare.

So LORD, still so, thy foes ore'throw,  
 But who in thee delight,  
 Oh let them be, Sunne-like, when he  
 Ascendeth in his might.



# THE Song of HANNAH.

1 Samuel 2.

## The Argument and Vsc.



**H**annah, the wife of Elkanah, being barren, and therefore upbraided, and vexed by Peninnah her Husbands other wife, prayeth vnto the LORD for a Sonne. And, hauing obtained him (as you may read in 1 Sam. and the second chapter) praiseth God in this Song for being so gracious vnto her. And therein diuers things are obseruable. First, she reioyceth in God her Saujour, for strengthning her, and giuing her the upper hand of her Adversary. Secondly, she declareth the holinesse, the singularitie, and the vnequal'd power of God; as a reason, why heremie should be no more so arrogant. Thirdly, she proceeds to shew, how vaine her aduersaries presumption must needs be, by further demonstrating her Redemers knowledge, his strength with;

with the certaintie of his decrees : and by declaring in some particulars, the workes of his Mercy and Justice. Fourthly, she foretelleth the confusion of sinners; the weaknesse of humane assistance; the destruction of those that resist God; and the glorious exaltation of him, whose advancement the LORD hath decreed.

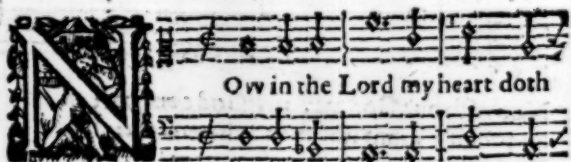
This Song; every good Christian may sing in a literal sense, with respect to his owne afflictions, and the goodness of God, whensoever by reason of his poverty, or any oppressim, the uncharitable, proud, and malicious worldling, shall insult over him : If so be he finde, himselfe either outwardly deliuered, or inwardly comforted by the spirit of God. But this Hymne, doth most properly appertaine to the whole Congregation; to be sung in the person of the Church. And we shall much inuere the meaning of the holy spirit, if we imagine that in this Song of the holy Prophetesse, there is no other cause of it considerable, then the unkindnesse betweene her and Peninnah; and the Joy she receiued by the birth of Samuel. We must then know that Annah (which signifieth Grace, or Gracious) was a type of the Church of Christ : and that Peninnah (which is interpreted Forlaken, or Despised) was a figure of the Iewish Synagogue: Seeing without this knowledge, we loose the principall consolations which the Song affordeth vs. For, when Annah had obtained her sonne of God, and entred into consideration of those particulars which had befallen her; She did, by contemplating them, not onely foresee what of her things should come to passe concerning her Sonne; the Commonwealth of the Iewes; and her owne Family : but being further enlightened, prophesied also of the Kingdome of Christ.

By contemplating how Peninnah had triumphed

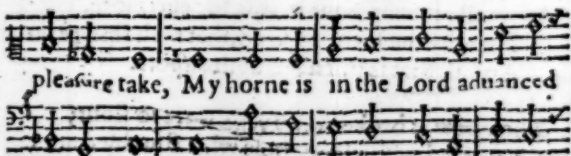
on her barrennesse, she foresaw how the Synagogue of the Iewes should boast her selfe against the Gentiles in their first conuersion. By her comfort in the birth of Samuel; she apprehended the Churches Ioy in the natiuitie of Christ. By her fruitfulnessse, and the weakenesse of Peninnah; shee was informed how the spirituall Offspring of the Church should be multiplied, and the children of the Synagogue decrease. Yea, raising her meditations aboue the first and second obiects; she prophetically personates the Spouse of Christ, and deliuers a most excellent confession of her Redeemer: In whom all these things are come to passe, as appeared at, and since his manifestation. For, the blessed Virgin Mary in her Magnificat, acknowledgeth many particular sayings of this Song, to be euen then fulfilled.

Moreouer, this Hymne, may be sung in our reformed Churches, to comfort vs against the pride and arrogancie of the Romish Strumpet. For, though shee, Peninnah-like, lately vaunted the multitude of her issue, and vpbraided the true Church, as Mother, (onely) of a few poore, and obscure Children: Thanks be to God, she that had so many, is now growne feebler. And our holy Mother, hath had seauen Children, (euen many) that are aduanced to be Kings, and to sit vpon the most eminent thrones of glory in the earth, according to this Prophecy.

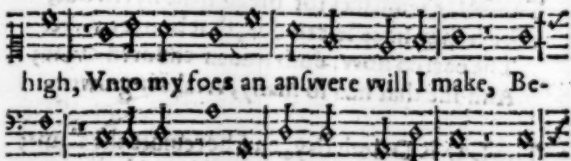
## The Song.

*And Hannah prayed, and said.*

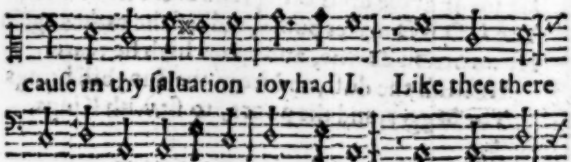
Ow in the Lord my heart doth



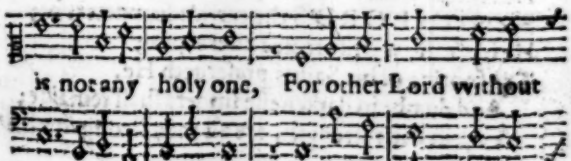
pleasure take, My horne is in the Lord advanced



high, Vnto my foes an answer will I make, Be-



cause in thy saluation ioy had I. Like thee there

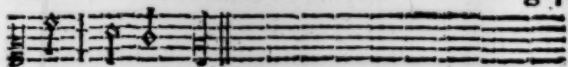


is not any holy one, For other Lord without

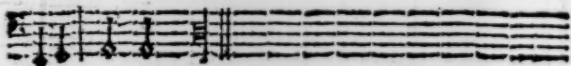
C<sub>2</sub>

thee





thee, there is none.



Nor with our God may any God compare;  
 So proudly vaunt not then as heretofore;  
 But let your tongues hereafter now forbear;  
 From all presumptuous words for euermore.  
 For why the Lord's a God, that each thing knowes  
 And all that is intended doth dispose.

Their bow is broken now who were so stout;  
 Girt round with vigor, these who stumbled are :  
 The full, themselves for bread haue hyred out,  
 Which they haue left to doe, that hungry were,  
 The barren now, doth seauen children owne;  
 And she that had so many, weake is growne.

The LORD doth slay, and hereuiues the slaine;  
 He to the graue doth bring, and backe he beares :  
 The LORD makes poore, and rich he makes againe:  
 He throweth downe, and vp on high he reares.  
 He from the dust, and from the dunghill brings  
 The begger, and the poore, to sit with Kings.

He reares them, to inherit glories throne,  
 Because the LORD'S the earth's supporters be;  
 He hath the world erected thereupon;  
 The footing of his Saints preserueth He.  
 And dumbe in darkenesse sinners shall remaine;  
 For, in their strength, are all men strong in vaine.

The

The LORD, will to destruction bring them all,  
 Eu'n eu'ry one, that shall with him contend,  
 The LORD from heauen thunder on them shall,  
 And iudge the world vnto the farthest end.

He shall his King with strength enough supply,  
 And raise the power of his Anointed high.



## THE Prayer of NEHEMIAH.

Nehem. 1. 5.



### The Argument and Vse.

**N**ehemiah, being in Babilon; and hauing receiued intelligence by one of his brethren that came from Iudea, of the miserable estate wherein Ierusalem, and the house of God then stood. The Text saith, he wept at the relation; fasted, and made this prayer vnto God, in behalfe of the Israclites. In which Prayer, (first acknowledging the Maiestie, Justice, and mercy of God) he humbly desireth his importunate suit may haue fauourable audience: And the sooner to obtaine it, (he renouncing all worthinesse in his owne or his peoples merits) confesseth the hainousnesse both of his, and their offences. Secondly, he vrgeth Gods promised mer-

cies, upon repentance. Thirdly, he is earnest, in regard they are his owne elected people, for whom he prayes; and thereupon renews againe his petition: The effect whercof is, that God would be pleased to prosper him in the affaires he had in hand, and graunt him fauour in the Kings sight, whom (as by the sequell in the story it appeared) he then intended to sollicite, touching the re-edifying of the Cittie and house of God.

This Prayer, may be (in a literall sence) said, or sung by the Church of God, when in any affaire of hers, she needeth the fauour of some temporall Prince. Or by any member of hers (in her person) upon a publike occasion. Yea, for his particular necessitie and in his owne person, also he may use it when he would desire the goodwill of man, in such things as nearely concerne him and his family. And me thinkes it should not onely beget in vs a great hope of good-speed, when we come to God with those words wherunto he hath giuen a prosperous successe, (as he did to these) but we may be the more confident also in our prayers; when we use those formes of speech, which the holy Spirit hath inuented. Moreover, this Prayer, leauing out the two last lines, will serue for a confession of our sinnes, before any suit which we would present vnto the Maiestie of God. Or, if we will but alter according to our seuerall necessities, it will serue for a Hymne in many other occasions. As for example, if thou wouldest use it before thou and thy family beginne their labour, in stead of the last Disticke sing thus :

And be thou pleas'd (Oh L O L D) to blisse  
Our labours, with a good successe.

If thou, with others hast any iourney in hand, change it thus:

And L O R D, all dangers keepe vs from,

Both

Both going forth, and coming home.

If thou be a commander and leading thy company to the battell; alter it thus:

And be thou pleased in the fight;

To make vs victors, by thy might.

If it be in a time of great famine, turne it thus:

And L O R D, vouchsafe thou in this need;

Our soules and bodi:s both to feed.

If thou be a Diuine, or Schoolemaster, imployed about the instruction of others, and wouldest beginne thy exercises with this Hymne, end it thus:

And grant that we L O R D, in thy feare;

May to our profit, speake and heare.

And thus, you may doe upon many other occasions, according as your necessities, and deuotion shall moue you.

But lest the ignorant may thinke, the Title of the Sons of Israel will be improperly applied to vs Christians:

Or, lest they may imagine; that the mentioning of Gods threatening a dispersion, with his promise of gathering his people againe vnto his house, will be impertinent to vs, or our occasions. For the first, let them read Saint Paul, and he will tell them who are true Iewes and Israelites. Romans 2. 28. and Romans 9. 6. 7. 8.

And as for the last supposition. They must know, that euery Childe of God, may be (in a spirituall sence) said to be dispersed among the heathen, whensoever by his sinnes, he is driuen from the presence of God, and distracted by the seuerall vanities of the world. And as often as he returnes by repentance, with hearty prayer, he is brought backe from his wand'ings to be more settled in the Church, which is the place God hath chosen for his Name. And so no part of this Hymne will seeme impertinent to vs.

## The Song.

**L**ORD God of heaven, thou that  
art, The mighty God, and full of feare, Who  
neuer promise-breaker wert, But euer shewing  
mercy where, They doe affection beare to thee,  
And of thy lawes obseruers be.

Giue care, and lift thine eyes I pray,  
That heard thy seruants suit may be,  
Made in thy presence night and day;  
For *Israels* seed, that serueth thee:

For *Israels* seed; who (I confesse)  
Against thee grievously transgresse.

I, and my fathers house did sinne,  
Against thy will haue we misdona;  
Our dealing hath corrupted bin,

Law, or decree obseru'd we none :

Not those Commands, which to keepe fast  
Thou charg'd thy seruant *Moses* hast.

Oh! yet remember I thee pray,  
These words which thou didst heretofore  
Vnto thy seruant *Moses* say,

\*If ere (saidst thou) they vex me more,

I will disperse them here and there  
Among the nations euery where.

But if to me they shall conuert,  
To doe those things my lawes containe;  
Though spread to heauen's extreamest part  
I would collect them thence againe.

And bring them there to make repose.  
Whereas to place my name I chose.

Now these thy people are of right,  
The seruants who to thee belong,  
Whom thou hast purchast by thy might  
And by thine Arme, exceeding strong.

O let thine eare L O R D I thee pray  
Attentive be to what I say.

The prayer of thy seruante heare,  
 Oh heare thy seruants when they pray,  
 (Who haue a will thy name to feare.)  
 Thy seruant prosper thou to day :  
 And be thou pleas'd to grant that he  
 In this mans sight may fauour'd be.



# THE

## Song of King LEMUEL.

*Prov.* 31. 10.

### The Argument and Vse.



*We finde this Hymne annexed to the Pro-  
 uerbs of Solomon, and reckoned as part of  
 their 31. Chapter. which hath this title.  
 The words of King Lemuel, &c. (who as  
 some write was Solomon. The Song is  
 Alphabetically in the originall, divided into  
 Stanz:es, answerable to the number, and order of the  
 Hebrew letters, and comprehendeth an Admirable de-  
 scription of a good Wife. In which are three princi-  
 pall things considerable. First, what aduantage her  
 husband receiueh by her: Secondly, what commen-  
 dable vertues she hath in her selfe: and thirdly, what  
 profit they bring vnto her also at the last. The chiefe  
 benefits*

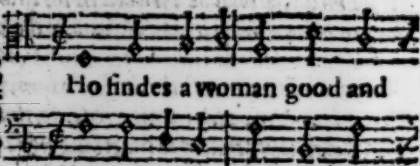


benefits her husband enioyes by her are these: First, he is free from distrust and vnquietnesse of minde: Secondly, he shall not need to liue by vnjust dealings: Thirdly, he shall be enriched in his estate: and fourthly, to place of honour and esteeme in the common-wealth. That which is commendable in her, is two-fold: outward industrie of the body; and inward vertue of the minde. Her bodily industrie, is set forth in diuers particular actions, tending to the providing for, & disposing of her household affaires: in which, her cheeresfulness, her prouidence, her courage, and her vnweariednesse, is also applauded. Her inward vertues are, continuall loue to her husband; liberality and charity to the poore: the gouernement of her tongue, and heedfulness of those courses her household takes. The commodities she her selfe receiueth hereby are these; her husband is confident in her; she shall haue comfort in her labours; her posterity shall blesse her; her husband shall praise her aboue other women; she shall be honoured of the best whilst she liues; and shall haue ioy after her death.

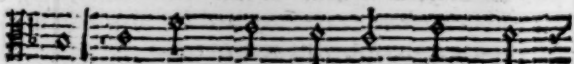
This is the Analisis, and in my opinion it is an excellent Marriage-Song, fit alwaies to be sung after the solemnizing of those rites. And (perhaps) if men would often vse it in their families, in stead of their wanton Sonnets, and drunken Catches; the Musicke thereof would make lesse discord there; and instruct some of their wiues, to become greater blessings vnto them, then formerly they haue beene.

The

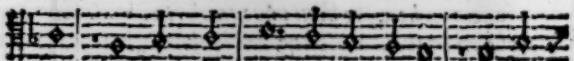
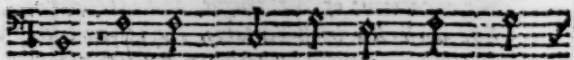
## The Song.



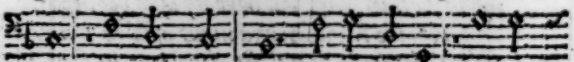
Ho findes a woman good and



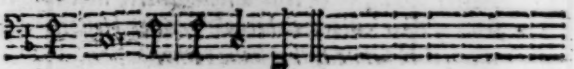
wife, A Lemme more worth then pearles hath



got, Her husbands heart on her relies, To liue



by spoiles he needeth not.



His comfort all his life is she,  
But euill none delights to doe,  
For wooll and flaxe, her searches be,  
And cheerefull hands she puts thereto.

The Merchant-ship resembling right,  
She from a farre, her food doth fet.  
Er'e day she wakes, that set she might  
Her maides a taske, her household meat.

A field she vieweth, which she buyes :  
Her hand doth plant a vineyard there.  
Her Loines with courage vp she ties,  
Her Armes with vigour strengthened are.

If good her huswifery she feeles,  
By night, her Candle goes not out.  
She puts her fingers to the wheele,  
Her hand the spindle twirles about.

To such as poore, and needy are,  
Her hand (yea both) extendeth she,  
The winter, none of hers doth feare,  
For double cloath'd her household be.

She makes her Mantles wrought by hand,  
And silke and purple cloathing gets:  
Among the Rulers of the land,  
Knowne in the gate, her husband sits.

For sale, fine linnin weaueth she :  
And girdles to the Merchant sends.  
Her cloathings, strength and honour be :  
And Ioy, her latter-time attends.

She speakes with wisdom, when she talkes,  
The law of grace her tongue hath learn'd.  
She heeds the way her household walks :  
And feedeth not on bread vn-earn'd.

Her Children rise, and blest her call,  
 Her husband thus applaudeth her,  
 Oh thou hast farre surpass them all;  
 Though many daughters thriving are !

Decitfull fauour, quicklie weares,  
 And beautie suddenly decays :  
 But if the LORD she truely feares,  
 That woman well deserueth praise,

The fruit her handy-works obtaine,  
 Without repining grant her that :  
 And giue her what her labours gaine,  
 To doe her honour in the gate.



# THE First Song of ESAY.

*Esay 5.*

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## The Argument and the Vse.



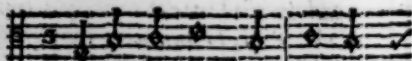
*His Song, you shall finde in the fist of Esay:  
 and the Prophet here, vnder the similitude of a  
 Vineyard, excellently describes the estate of  
 Iuda and Ierusalem; with what God had done  
 for*

for them. And therein complaineth against his vineyard, because, after the paines bestowed in fencing and manuring thereof (instead of the sweet fruit he expected) it neuertheless brought forth sower grapes. Next, he summoneth their owne consciences, (whom he had covertly upbraided) to be iudges of his great loue and their unprofitablenesse. Thirdly, he foretels, how he intends to deale with his Vineyard. And lastly, he directly declareth whom he meanes by the Parable.

According to this prophetical Hymne, euen so hath it fallen out with the Nation of the Iewes, whether you vnderstand it of them temporally, or spiritually. And therefore we are to make a two-fold vse of this Ode. First, to memorize thereby the mercy, iustice, and foreknowledge of God. His Mercy, in shewing what he hath done for his people. His iustice, in declaring how seuerer he is, euen to his owne vineyard if it continue unfruitfull in good works, answerable to his husbandry. His foreknowledge, in relating how those things which we know are come to passe on the Iewes, were long before reuealed by him, vnto his Prophets. The second vse, is by singing and meditating thereon, to warne our selues to consider what benefits we haue receiued at Gods hands, and to stirre vs up to be fruitfull in spirituall graces and thanksgiuings, lest he take away his blessings, and leaue vs vnguarded to be spoiled, and laid wast by our Aduersaries, as he did the Iewes. For, by this Vineyard the holy Ghost did not onely meane Iuda and Ierusalem, but euery congregation of Christians also, who bearing the face of a visible Church, haue heretofore abused or shall hereafter neglect the grace of God. As we may assure our selues by the destruction of Antioch, Laodicea, Ephesus, and many other particular Churches, who hauing (after God had

had a long time manured them (by the husbandry of his Apostles, and other ministers) in stead of the sweet Clusters of pure doctrine and good life, brought forth the sower grapes of heresies and uncleannesse: Were deprived of their defence, and had both the dewes of Gods spirit, and the showers of his word, withheld from them, till they brought forth nothing but thornes and bryars, the fruits of their owne naturall corruption.

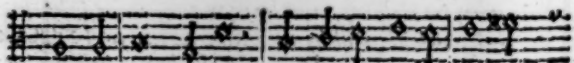
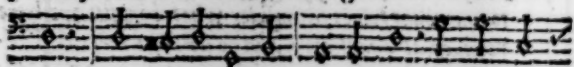
### The Song.



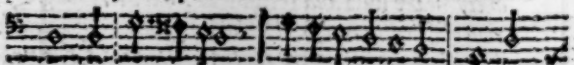
Song of him whom I loue



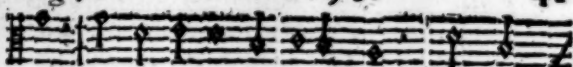
best, And of his vineyard sing I will. A vineyard



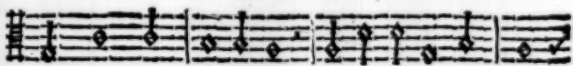
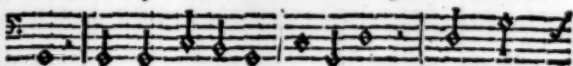
once my loue possesse, Well seated on a fruitfull



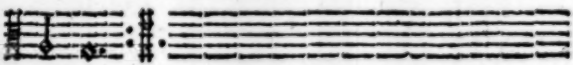
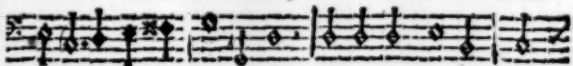
hill,



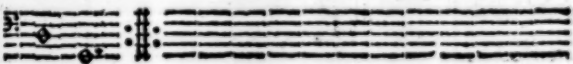
hill, He kept it cloſe immured ſtill, The earth



from ſtones he did re fine, And ſet it with the choi-



ſt vine.



He in the mid'ſt a Fort did reare,  
A Wine-preſſe there in alſo wrought:  
But, when he look't it grapes ſhould beare,  
Thoſe grapes were wilde one, that it brought,

*Jeruſalem* come ſpeake thy thought,  
And you of *Iudab*, Iudges be,  
Betwixt my vineyard here and me :

Vnto my Vineyard what could more  
Performed be, then I haue done ?  
Yet looking it ſhould grapes haue bore  
Saue wilde ones, it afforded none.  
But goe to, (let that now alone)  
I am reſolu'd to ſhew you to,  
What with my Vineyard I will doe.

The



The hedge I will remoue from thence,  
That what so will deuoure it may,  
I will breake downe the walled fence,  
And through it make a trodden way.

Yea, all of it, I waste will lay.  
None shall ro digge, or dresse it care  
But thornes, and bryars it shall beare.

The Clouds I also will compell,  
That there no raine descend for this:  
For loe, the house of Israel  
The LORD of Armies vineyard is;  
And Iudah is that plant of his;  
That pleasant one, who forth hath brought,  
Oppression, when he iudgement sought.  
He Iustice sought but found therein,  
In stead thereof a crying sinne.



## THE Second Song of ESAY.

Esay 12.

### The Argument and Vse.

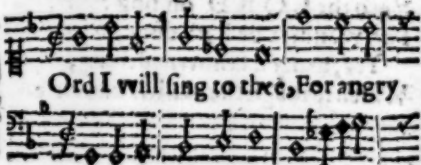


He Prophet Esay being extraordinarily en-  
lightned with foresight of the misteries of our  
Redemption, and hauing in the cleauenith  
Chapter of this Prophecie, foretold many  
things concerning the incarnation of Christ,  
and

and the excellency of his Kingdome; doth in his next Chapter, fore-shew the Church, what Song she shall sing in that day. And it is this, which here followeth. Wherein are these particular actions of the Church observable. First, that she doth perceiue, and to the praise of her Redeemer acknowledge, that although God had formerly afflicted her for sinnes; yet now, he turnes his wrath into consolation. Secondly, that without feare she understands, (and confesseth to others) how God is assuredly become her strength and saluation. Thirdly, she exhorteth all to come and draw the spirituall waters of life from their owne Fountaines. Lastly, upon consideration of Christs extraordinary workes and miracles, she earnestly stirreth vp her selfe, and others ioyfully to sing the praises of him, her Lord and Saviour.

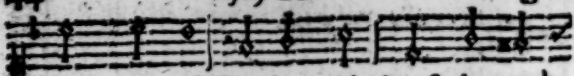
This Song, euery Childe of God ought often to re-peate, to the honour of Iesus Christ, for his gracious redemption of mankinde. And seeing the holy Prophet (foreknowing the good cause she should haue to make use thereof) hath prophesied that this should be the Churches Hymne, after the manifestation of our Saviour in the flesh: Doubtlesse, it would be very properly used upon those dayes, which we solemnize in memory of our Saviours Natiuitie, and Epiphany: and upon all such other occasions as the Congregation may haue, to giue thanks for that great worke of our Redemption.

### The Song.

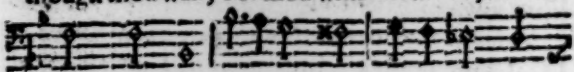


Ord I will sing to thee, For angry

though



though thou waſt, Yet thou with-drewſt thy wrath



from me, And lent me comfort haſt.



Loe, God's my health; on whom,  
I feareleſſe, truſt will lay,

For oh the L O R D, the L O R D's become  
My ſtrength, my Song, my ſtay.

And you, with Ioy (for this)  
Shall water fetch away,

Out of thoſe wels, where ſafetie is :  
And thus, then ſhall you ſay.

Oh ſing vnto the L O R D,  
His Name and works proclaime :  
Vnto the people beare reſord,  
That glorious is his Name.

Vnto the L O R D oh ſing :  
For wonders he hath done,  
Yeſe, many a renowned thing,  
Which through the earth is knowne.

Sing

Sing forth, aloud all yee,  
That doe in *Sion* dwell:  
For loe, thy holy-One in thee,  
Is great, oh *Israel*.



# THE

## Third Song of Esay.

Esay 26.

### The Argument and Vse.

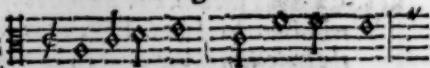


He Prophet Esay, before the people of *Israel* were led into Captiuitie, composed this Song thereby to comfort them; that they might with the more patience beare out their affliction, and become confident in the promised mercies of God. First, it informeth them, that the protection of God being (wherefoeuer they are) nothing lesse auailable then a defended Cittie,) they ought for euer to trust in that firme peace, which they may haue in him. Secondly, this Song teacheth them, to confesse, that the pride of Sinners must be punished, & how the true Church of God wil constantly await his pleasure, amid those iudgements, and in their chastening, flye vnto their Redeemer. Thirldy, seeing the wicked are so euilly disposed, that they will neither repent for fauour nor punishment: their confusion is  
here

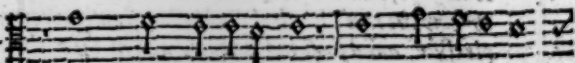
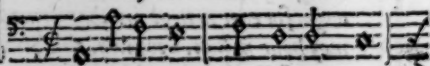
here prophesied, and the peace of the godly promised: who are resolu'd not to forsake the service of their Lord for any persecution. Fourthly, they sing the utter desolation of Tyrants, and the increase of the Church: whose endurance is illustrated by the pangs of a Child-bearing woman. Fifthly, her deliuerance from persecution, with the resurrection of the dead, through Christ is foretold. And lastly, the faithfull are exhorted to attend on the LORD their Saviour, who will shortly come to iudgement: and take account for the blood of his saints.

This Song is made in the person of the whole Church. And the particular members thereof may also sing the same, to comfort themselues, and to encourage one another to be confident in all their chastisements and persecutions, upon consideration of the shortnesse of the time, and the certaintie of their Redeemers coming. They may also when they please make use of it, thereby to praise God for his iudgements, for his fauour to his people, and for the confirmation of their owne faiths in both those.

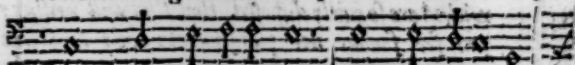
### The Song.



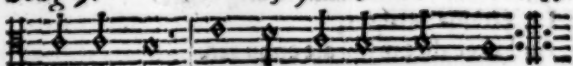
Citty now haue we obtain'd,



Where strong defences are, And Gods saluation



hath



hath ordai'nd, For wa's and Bulwarkes there.



The gates thereof wide open set;  
Those righteous people who  
The Truths obseruers are, may get  
Admittance thereinto.

There, thou in peace wilt keepe him sure,  
( Whose thoughts well grounded be )  
In peace, that euer shall endure,  
Because he trusted thee.  
For-euermore vpon the LORD  
Without distrust depend,  
For in the LORD, th'eternall LORD,  
Is strength that hath no end.

He makes the lofty City yeeld,  
And her proud dwellers bow :  
He layes it leuell with the field,  
And with the dust below.  
Their feet, who poore and needy are,  
Their feet thereon shall tread :  
Their way is right that righteous are  
Whose path thou well dost heed.

Vpon thy Course of iudgements wee,  
Oh LORD attending were,  
And to record thy Name, and Thee,  
Our soules desirous are.

On thee, my minde with strong desires  
Is fixed in the night,  
And after thee my heart enquires,  
Before the morning light.

For, when thy righteous Iudgements are  
Vpon the earth discern'd  
By those that doe inhabite there,  
Vprighnesse should be learn'd.  
Yet sinners for no terror will,  
Iust dealing vnderstand:  
But they continue doing ill,  
Eu'n in the righteous land.

Vnto the glory of the L O R D,  
They will not heedfull be:  
Thy hand aduanc't on high, oh LORD,  
They will not daigne to see.  
But they shall see, and see with shame,  
That doe thy people spight:  
Yea, from thy foes shall rise a flame,  
That will deuoure them quite.

Then L O R D, for vs, thou wilt procure,  
That wee in peace may be:  
Because that eu'ry worke of our,  
Is wrought for vs, by thee.  
And LORD our God, though we are brought,  
To other Lords in thrall:  
Of thee alone shall be our thought,  
Vpon thy name to call.

They are deceast and neuer shall,  
A farther life obtaine:

They



They die and shall not rise at all,  
To tyrannize againe.  
For to that end thou visited,  
And wide dispers't them hast :  
Vntill their fame was perished,  
And viterly defac't.

But LORD, encrea'st thy people are,  
Encrea'st they are by thee :  
And thou art glorified as farre  
As any lands there be.  
For LORD, in their distresses, when  
Thy chast'ning on them lay :  
They vnto thee did hasten then,  
And without ceasing pray.

As she with Childe is pain'd when as  
Her throwes of bearing be :  
And cryes in pangs; before thy face,  
Oh LORD, so fared We.  
We haue conceiu'd, beene pain'd, and all  
Was for a windie birth :  
The world no safetie yeeld's; nor fall,  
The dwellers of the earth.

Thy dead shall liue; they rise againe  
With my dead body shall :  
Oh you, that in the dust remaine,  
Awake and sing you, all.  
For as the dewe doth hearbs renewe,  
That buried seem'd before :  
So earth shall through thy heau'nly dewe,  
Her dead aliuie restore.

My people, to thy Chambers fare,  
Shut close the dore to thee;  
And stay a while (a moment there)  
Till past the furie be.

For loe, the LORD doth now arise;  
He commeth from his place;  
To punish their impieties,  
Who doe the world possesse.  
And now the earth no longer shall,  
The blouds in her conceale:  
But thee, shall be compelled all  
Her murthers to reueale.



## THE Prayer of HEZEKIAH.

*Esay 37. 15.*

### The Argument and the Vse.



*It is recorded, in the 36. and 37. of Esay, that Senacharib King of Asiria, sent an army against Ierusalem; and that Rabshakah his principall commander, not onely threatned to take it, but blasphemed also against the power of God. Which when Hezekiah received*

receiued notice of : it is said, he repaired vnto the house of the LORD, and made this Prayer there. Wherein (hauing by the attributes there giuen him, acknowledged how able God was to be auenged,) he desires the LORD, both to heare him, and to consider the blasphemy of his aduersarie. Then, to manifest the necessitie of assistance : He vrgeth the power of that foe, ouer those that serued not the true God. And as it seemes, desireth deliuerance, not so much in regard of his owne safetie, as that the blasphemers, (and all the world) may know the difference betweene the power of the LORD, and the arrogant braggs of Man.

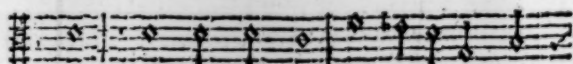
This Prayer may be vsed by the Church, whensoever her powerfull and open aduersarie the Turke, or any other Adversarie, whom God hath suffered to preuaile against false worshippers; shall thereupon growe proud, and threaten Her, also : as if in despight of God he had formerly preuailed by his owne strength. And the name of Senacharib may be mystically applied to any such enemy. Moreouer, it may serue any of vs Christians for a prayer, against those secret blasphemies, which the Deuill whispers vnto our soules. Or, when by temptations, he seekes to make vs dispaire, and threatens to be our ruine, maugre our Redeemer; laying before our eyes how many others he hath destroyed, who seemed to be in as good estate as we. For this is (indeed) the Enemy, who hath overthrowne whole Countries and Nations : and he doth at this day ruine many thousands, with their gods, (euen the meanes whereby they trusted to be safe :) for strength, temporall power, riches, superstitious worshippes, the wisdom of flesh and bloud unsanctified; Moral vertues, worldly policie, Idols, & such like, wherein many put their trust; are the works of mens hands, and may be rightly termed, the gods which

that mysticall Asirian Prince, and our adversarie hath  
power to destroy.

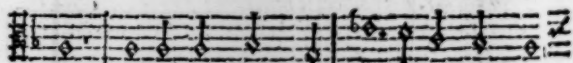
The Song.



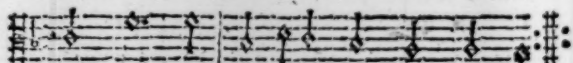
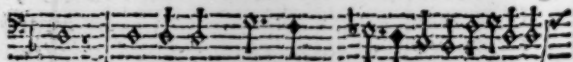
And Hezekiah prayed unto the LORD: saying.



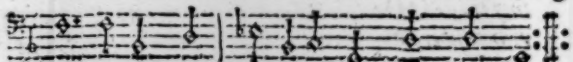
el, Thou who betweene the Cherubins dost



dwell, Of all the world thou God alone art King,



And heau'n and earth vnto their forme did'ft bring.



Lord

Lord bow thine eare, to heare attentive be;  
 Lift vp thine eyes, and daigne oh LORD to see  
 What words *Senacharib* hath cast abroad:  
 And his proud message to the living God.

Truth LORD it is, that lands, and kingdoms all,  
 Haue to the Kings of *Assur* beene a thrall:  
 Yea, they their Gods into the fire haue throwne,  
 For Gods they were not, but of wood and stone:

Mens work they were, men therefore spoil'd them haue.  
 Then from his power, vs LORD our God now saue,  
 That all the kingdoms of the earth may see,  
 Thou art the LORD, and onely thou art hee.



## *Hezekiahs* song of Thanksgiuing.

*Esay 38. 10.*

### The Argument and Vse.



*E finde this Song in the 38. Chapter of Esay, where is set before it this Title. The writing of Hezekiah: King of Iuda, when he had beene sicke and was recouered of his sicknesse. By which, you may perceiue the occasion of it: And if you consider the Song it selfe,*

many particular circumstances are remarkable; whereby the Author sheweth Gods mercy to haue beene exceeding great vnto him: First, in respect that he should else haue beene cut off in the best of his Age (and perhaps, when his sinnes might haue made him ripe, as well for hell, as the graue.) Secondly, in regard he should neuer haue seene againe the Temple of the Lord, to praise him there, with the rest of his people. Thirdly, if he had beene then taken away, His dwelling, that is, his posteritie, had beene cut off (for at that time he had no children) and so he had not lost his life onely, but the hope of the Messias, his Redeemer. Fourthly, his disease was so violent and unsufferable, that he thought not to haue liued out one day. Fifthly, God deliuered him when he was not tormented in body onely, but when he suffered also extreame agonies of the Soule. Lastly, the greatnesse of Gods mercy is here praised, in that when he deliuered him from the terrors of death; he forgau him also his sinnes, which were the cause of that sickness. Then seeming to haue entered into a serious consideration of all this. He confesseth who they are, that are most bound to celebrate Gods praises; and voweth this Deliuerance to everlasting memorie.

By our priuate Meditations, we may vse this for a Song of thankesgiuing after our deliuerances from temporall sicknesses; which is one and the first sense wherein Hezekiah used it. But in the second, and most principall sense, he sung it in the person of the Misti-  
call body; who was by Christ cured of the deadly sickness of sinne and death; for Hezekiah, which signifieth helped or strengthened of the LORD, was a type of the Church, healed by God; and Isaiah, who brought the medicine that cured the disease, and is interpreted, The saluation of the LORD, figured

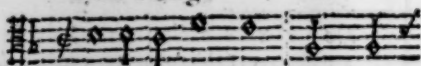
our Redeemer Iesus Christ. And indeede it is not likely that so good a Prince as Hezekiah, would haue been so extremely deiected, if he had apprehended nothing more fearefull then his present sicknesse, with the naturall separation of the soule and body; or that it was his neuer seeing againe of Gods temporall house, that made him so passionate. For, if that had beene a matter worthy such griefe, it should haue beene alwayes so, and then neither he nor any man could haue departed this life willingly. But there was a greater mystery in it; yea, if you well consider that this Deliu-  
 uerance herein memorized, was confirmed by one of the greatest miracles (to wit) the Sunne going backe ten degrees, I thinke you will then beleue that it had respect to some greater thing then the particular recovery of Hezekiah. For that the Sunne went really backe (and did not appeare onely so to doe) is manifested in these places, 2 King. 20. 12. 2 Chron. 32. 31. Jf. 39. 1. for thence I gather, that it was obserued in Asiria, and that Messengers were sent from thence to Hezekiah, to know the reason of that wonder: which if we should affirme to be for a signe of Hezekiahs recovery onely; we must confesse the signe greater then that which it was sent to signifie: whereas if we will understand Hezekiah to be a type of the Church, and that God gaue this for a token to assure him that as he should be healed, so he would also send his Sonneto beale the generall infirmity of Mankinde: we shall then make the thing figured, proportionable to the figure. For the redemption of Man, being a worke much greater then the Sunnes retrogradation, it was well worthy of so admirable a Type.

But I shall make this prologue ouer-large, or else I would so plainly declare vnto you, how Hezekiah was

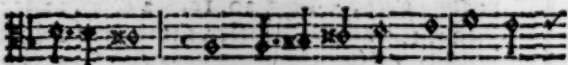
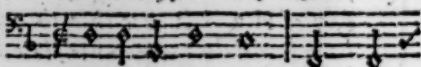


a Type of the Church, how in every circumstance of his sicknesse he pattern'd out the infirmity of mankind, laboring under sinne; and here naturally that miracle of the Sunnes retrogradation represented the sending of Christ to be our deliuerer, that you should confesse this Song was made for vs and the Church, to sing throughout all Ages, for a memcriall of her former unspeakable misery; and to set forth the praise of God for that vnequal'd benefit of her Redemption.

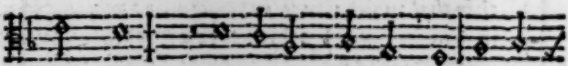
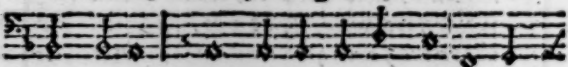
### The Song.



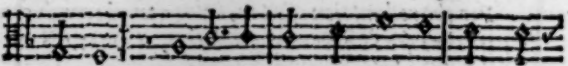
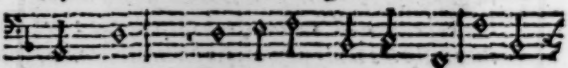
Hen I suppos'd my dayes were



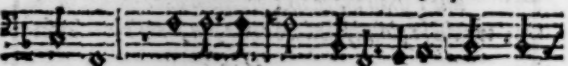
at an end, Thus speaking to my selfe, I made



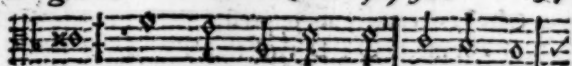
my moane : Now to the gates of Hell I must



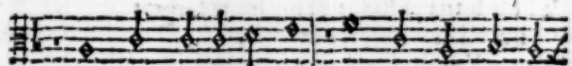
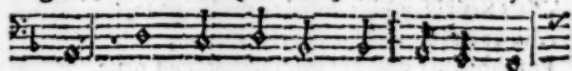
descend, And all the remnant of my yeares be



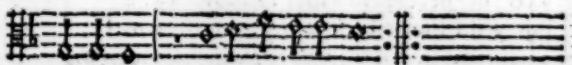
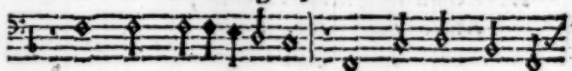
gone,



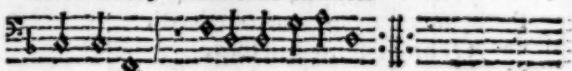
gone, The Lord ( ah mee ) the Lord I cry'd



Where now the living be, Nor man that doth on



earth abide, Shall I for ever see.



As the removing of a Shepherds rent,  
 Or as a Weaver cuts his webbe away,  
 My dwelling so ; yea, so my age was spent,  
 And so my sicknesse did my life decay ;  
 Each day, ere night should end the same  
 My death expected I,  
 And every night ere morning came,  
 I did suppose to dye :

For he so Lyon-like my bones did breake,  
 That I my life accounted scarce a day ;  
 A noyse I did like Cranes or Swallowes make,  
 And as the Turtle I lamenting lay ;  
 My fainting eyes I upward cast,  
 And thus my moane did make ;

D. 5.

Oh

Oh, I extremely am oppress'd,  
For me, L O R D vndertake.

What shall I say ? his word to me he gaue,  
And as he promis'd, he performed it ;  
For which, I will not whil' st that life I haue,  
Those bitter passions of my soule forget :

But all that after me suruiue,  
Yea all that liue, shall know,  
How thou my spirit didst reuiue,  
And health on me bestow.

Vpon my peace, did bitter sorrowes come,  
But in the loue which to my soule thou hast,  
The all-consuming graue thou keptst me from.

And my offences all behind thee cast.  
For neither can the graue, nor death,  
Or praise or honour thee,  
Nor are they hopefull of thy truth.  
That once entomb'd be.

Oh, he that liues; that liues as I doe now,  
Eu'n he it is that shall thy praise declare ;  
Thy Truth the father to his seede shall show,  
And how, oh LORD, thou ~~me~~ hast dain'd to spare.  
And in thy house (for this) will we,  
(Oh L O R D throughout our dayes)  
On instruments that stringed be,  
Sing songs vnto thy praise.



# THE Prayer of DANIEL.

Dan. 9. 4.

## The Argument and Vse.

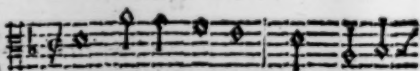


His Prayer is written in the ninth Chapter of Daniels Prophecy: and herein, the Prophet very earnestly beseecheth God to be mercifull vnto his people. The principall points considerable are these. First, he confesseth God to be powerfull, iust; and mercifull, and that neuerthelesse from the highest to the lowest they had broken his lawes, and rebelled against him; for which, they worthily deserued confusion. Secondly, he aggrauateth their offences by diuers circumstances, acknowledging, that as it is the same they haue deserued, so it is the destruction they were forewarned of, that is come vpon them. Thirdly, hauing acknowledged thus much, he humbly entreates, that God would be neuerthelesse mercifull vnto them: First, in regard he had heretofore gotten glory by deliuering them: Secondly, for that they were his owne elected people: Thirdly, seeing they were already become a reproach vnto their neighbours: Lastly, euen for his owne and the Messiahs

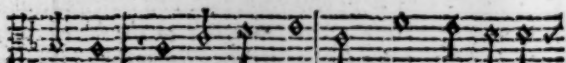
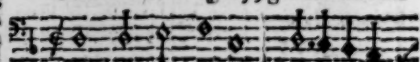
Messiahs sake. And all this he earnestly entreats,  
(not for their owne worthinesse, but) for the tender  
mercies sake of God.

This Song may be properly sung whensoever any of  
those particular iudgements are poured out, which the  
Prophets haue foretold should be inflicted on these lat-  
ter times; and it may be said or sung by the Church,  
or any member thereof (in her person) during any other  
affliction befallen her: or if we please, euen vpon our  
private occasions, provided we formerly well apply it  
by our Meditations.

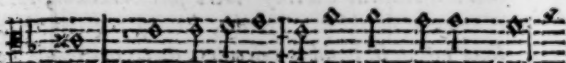
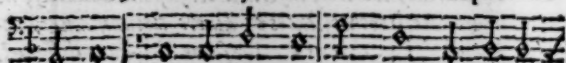
### The Song.



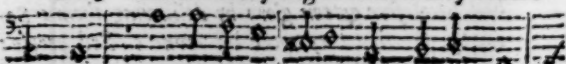
Ord God almighty, great and full



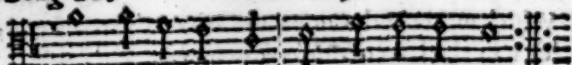
of feare, Who alwayes art from breach of promise



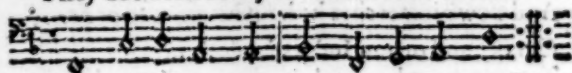
free, And neuer sayling to haue mercy where



They



They doe obserue thy lawes and honour thee.



We haue transgressed; oh! we, haue euill done.

We disobedient and rebellious were;

For, from thy precepts we astray are gone,

And from thy iudgements we departed are.

We did thy seruants prophesies withstand;

Who, to our Dukes, our Kings, and Fathers came,

And vnto all the people of the land,

Proclaimed forth their message in thy name.

In thee oh LORD, all righteousness hast thou,

But open shame to vs doth appertaine;

As fares it with the men of *Iudah* now,

And those that in *Ierusalem* remaine.

And to all *Isra'l*, through those Countries all,

In which, they far or nigh dispersed be,

Because of that transgression, wherewithall

They haue transgressed and offended thee.

To vs, our Kings, our Dukes, and Fathers doth

Disgrace pertaine (oh LORD) for angering thee:

Yet, mercy (LORD our God) and pardon both

To thee belongs, though we rebellious be.

For, as for vs, we sore haue disobey'd

The Lord our God his voyce, and would not heare;

To keepe his lawes, which he before vs laid,

By those his seruants, which his Prophets were.

Yea, all that of the race of *Isra'l* be;

Against thy law extremely haue misdone:

And that they might not listen vnto thee,

They from thy voice, oh LORD are backward gone;

Which

Which makes both Curse and Oth on them descend,  
That in the Law of *Moses* written was;  
The seruant of that God whom we offend,  
And now his speches he hath brought to passe.

On vs, and on our Iudges he doth bring  
That plague, wherewith he threatned vs and them,  
For vnder heau'n was neuer such a thing  
As now is acted on *Ierusalem*.

As *Moses* written Law doth beare record,  
Now all this mischief is vpon vs brought,  
And yet we prayed not before the L O R D,  
That leauing sinne, we might his Truth be taught.

For this respect, the L O R D in wait hath laid,  
That he inflict on vs this mischief might;  
And seeing we his voyce haue disobay'd.  
In all his workes, the LORD our God's vpright.

But now, oh L O R D our God, who from the land  
Of cruell *Egypt* brought thy people hant;  
And by the power of thine almighty hand,  
Atchieu'd a name which to this day doth last:

Though we haue sinned, and committed ill;  
Yet L O R D by all that righteousness in thee,  
From thy *Ierusalem*, thy holy hill,  
Oh let thy wrath and anger turned be.

For by those wicked things which we haue don,  
And through our fathers sinnes; *Ierusalem*,  
Yea, thine owne people haue the haired won  
And the reproach of all that neighbour them.

Now therefore to thy Seruant's suite encline,  
His prayer heare our God, and let thy face,  
Eu'n for the LORDS deare sake, vouchsafe to shine  
Vpon thy, now forsaken, holy place.

Thine



Thine eares encline thou, oh my God, and heare;  
Lift vp thine eyes, and vs oh looke vpon;  
Vs, who forsaken with thy Citty are,  
The Citty, where thy name is called on.

For we vpon our selues presume not thus,  
Before thy presence our request to make,  
For any righteousness that is in vs,  
But for thy great and tender Mercies sake.

LORD heare, forgiue oh LORD, and weigh the same,  
Oh LORD performe it, and no more deferre,  
For thine owne sake, my God; for by thy name,  
Thy Citty, and thy people called are.

## THE Prayer of IONAH.

Jonah 2.

### The Argument and Vse.



*AS* Ionah fled from the presence of the LORD, he was followed by a tempest, whose furie would not be allayed, until the offender was cast into the Sea, where God had mercie on him, and sent a Fish to preserve him; which in humane reason, seemed a more terrible danger, then that he was deliuered from. But the safetie which at his first entrance, hee found in so vn-safe a place, made him sensible of Gods fauour, and begat in him a firme beliefe that he should be totally deliuered. And thereupon, (being yet in the Fishes belly) made this Prayer, to praise God for deliuering him in so great an extremity. (And he did it as speaking

king of a thing already done, the better to shew vs the soundnesse of his faith. The things remarkable are these: The place where he prayed, the terrible and unavoidable danger that compassed him; the dispaire he was nigh falling into, the timely application of Gods mercy, the comfort it infused into him, the occasions which draw men into these perils, the vowe made upon this deliuerance, and lastly the reason of that vowe.

Now, this buriall of Ionas in the fishes belly, and his deliuey from thence, was a signe of the buriall and resurrection of our blessed Saviour, Mat. 12. 40. And therefore, we must not thinke he made this Prayer onely in his owne person: but in the mysticall body of Iesus Christ also. For, by contemplating the circumstances of his danger and deliuerance, (and hauing the spirit of prophecie) he apprehended the misteries of our Redemption. By the ship ready to be sinke, through that tempest in which he was cast away, he conceived the wrath of God against the world for sinne, and that it would not be appeased without satisfaction. By his owne offence, he foresaw, how Christ hauing taken our sinne upon him, should (to bring peace vnto the world) be deliuered ouer vnto the rage of Pilate and the Iewes. By his being receiued into the fishes belly, and there preserved aliuie; he foresaw how Christ should be swallowed up of the graue, and yet remaine uncorrupted. And by the fore-sight he had of his owne comming safe to the shore againe: he apprehended that ioyful resurrection of our Redeemer: whose mysticall body (the Church) lay all that while, as it were in the very James of death and bell. These things Ionah apprehended through the spirit of prophecie, (and by the obiects aforesaid) composed this Prayer, to set forth the mercies of God, and to expresse in what a fearefull estate mankind was,

untill

untill Christ was risen againe in victory. And therefore, I thinke, as it will become vs Christians often to sing it in memory thereof; so especially upon that day which we celebrate in memoriall of our Saviours Resurrection.

## The Song.



N my distresse I cry'd to thee

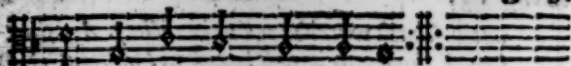
oh Lord, And thou wert pleas'd my complaint

to heare, Out from the bowels of the graue I

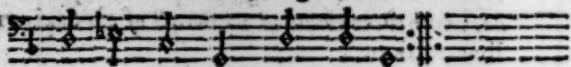
reare, And to my voyce thou didst incline thine

care, For I amid the Sea was cast, And to the

bottom



bottom there thou plung'd me hast.



The floods, about me rowling circles made,  
Thy waues, and billowes, ouer-flow'd me quite,  
Wherewith (alas) vnto my selfe I said,  
I am for euer more depriu'd thy sight.

Yet once againe, aduance shall I,  
Vnto thy holy Temple-ward mine eye.

Eu'n to my soule, the waters clos'd me had,  
Or e'-wallow'd by the deepes I there was pent,  
About my head the wycedes a wreath had made,  
Vnto the hils foundation downe I went.

And so, that forth I could nor get,  
The earth an euer-lasting barre had set.

Then thou oh LORD, my God, oh thou wert he.  
That from corruption didst my life defend,  
For when my soule was like to faint in me,  
Thou didst oh LORD into my thoughts descend.

My prayer vnto thee I sent,  
And to thy holy Temple vp it went.

Those who giue trust to vaine and foolish lies,  
Despisers of their owne good safetie be :

But I will offer vp a sacrifice

Of singing praises, with my voice to thee;

And will performe what vow'd I haue :

For it belongs to thee, oh LORD to saue.

The

# THE

## Song of HABAKKUK.

Habak. 3.

### The Argument and Vse.

**B**Efore the following Song, is usually this  
 TITLE. A Prayer of the PROPHET  
 Habakkuk vpon Sigionoth, or (as most  
 Translations haue it) For the ignorances,  
 that is, for the comfort and better informa-  
 tion of the people, who were disheartened through their  
 ignorance, in the iudgements and mercies of God. For,  
 the Prophet in his first Chapter personated the weak  
 members of the Church, who were offended at the pro-  
 sperity of the ungodly: And hauing there brought them  
 in, complayning, as if they feared all things would con-  
 tinually succcede better with their wicked oppressors  
 then with them (as it did for that present) he in the  
 next Chapter declared the LORDS answer to that ig-  
 norant complaint of theirs: Shewing that vndoubtedly  
 the pride, conetousnesse, cruelty, drunkennesse, and ido-  
 latry of (the Chaldeans) their tyrannizing enemies  
 should be punished. And afterward in this Song,  
 (which is his third Chapter) he first prayeth and pray-  
 seth God for that promised deliuerance, secondly, setteth  
 forth the glorious Maiesty of the Deliuerer, by excel-  
 lent Allegories and Allusions to the manner of those  
 former deliuerances, which he had vouchsafed vnto the  
 People the Iewes: And lastly, (foretelling the miserable  
 and horrible destruction of the Aduersary) in his owne,  
 and in the person of all the Elect, resoluerth (what euer  
 happens)

happens) to reioyce with confidence in the strength and fauour of God.

In brieft, this Song hath foure parts: In the first, the Saviour is prayed for, according to the promise of God. In the second, the Maiefty of his comming is described. In the third, his victory, with the ruine of Antichrist is declared. And fourthly, the ioy and confidence of the Church is foretold.

True it is, that by reason of the many deepe Mysterics herein contained; this Song is to many very obscure: Insomuch, that the latter Hebrew Rabbins, accounted it one of the most difficult places of holy Scripture. And so shall we Christians find it; yea, and little pertinent to vs also, if we looke thereon with their blinde eyes, who could see no farther then the letter. For they either thought this Prophecy had no further relation then to the temporall deliuey of the Iewes by destruction of the Chaldeans, many ages past: or else imagined (as some a little infected with Iudaisme at this day teach) that it had respect to a carnall and temporall restoring of that Nation, now in these last ages of the World. Whereas, it hath indeede a more principall aime. For though it shall not be denied, that it had somewhat a respect to the Israelites deliuerance from the Babylonian seruitude: yet, if they should be urged to shew vs, how according to their more litterall sence, he that deliuered them may be said to come from Theman and Mount Paran: how that maiefty expressed here may be applyed to him; what plagues and fire went before him; how he stood and measured the earth; where mountaines trembled and were remoued; how the Sun and Moone stood still, &c. I am perswaded it would trouble their best Expositor. But if we will understand it to haue principall respect (as in truth it hath) to the Churches

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Song 14.

Habak. 3.

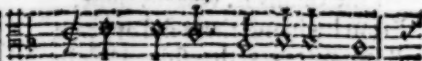
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Churches deliuerance from the spirituall Babylon, from the slavery of the Diuell, and the rage of Anti-christ; by the first and second comming of our Saviour Iesus Christ: it will then be easie, through the helpe of Gods holy Spirit, to shew you that these Allegories and Enigmaticall expressions, which are so hard to the Iewes, and some misbeleeuers, are plainely vndrilled to vs, who beleeuue Redemption by the Sonne of God.

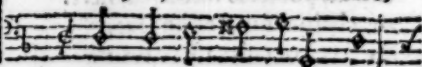
This Song is to be sung historically, in memory of our deliuerance by the first comming of Iesus Christ, and prophatically for a comfortable remembrance of a perfect deliuey assured vs at the second comming. Both which commings, to those who by the eyes of faith can apprehend the manner of them, will appeare no lesse glorious then they are here described by way of Allusion.

But least Chusan and Midian, being names of Nations, sometime temporall enemies to the Iewes, may seeme impertinent to those times, you must know that all the Names of Persons or Places vsed in the old Testament, were giuen for the sake of those things which they typified more then for their owne: and doe therefore more properly expresse their natures. So, in this place, Chusan signifying darke, blacke, or cloudy; and Midian which is interpreted of condemnation, or of iudgement, better agrees to those spirituall Aduersaries whom they prefigured; then to those people who were literally so called: For none are so fitly termed people of Darknes, or Condemnation, as the members of Anti-christ.

The Song.



Ord, thy answere did I heare,

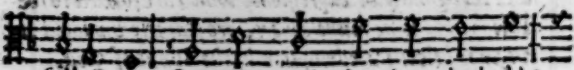


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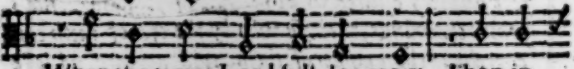
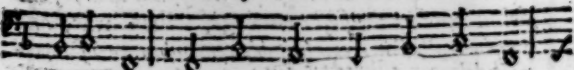




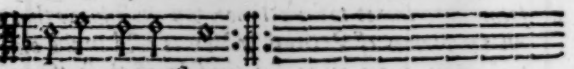
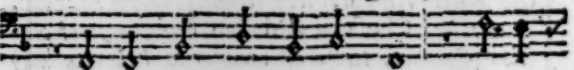
And I grew therewith afraid. When the times ar



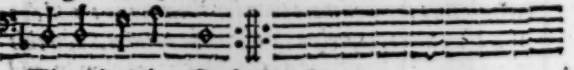
full'et are, Let thy worke be then declar'd:



When the times Lord full doe grow, Then in



anger mercy show.



The Almighty God came downe,  
He came downe from *Theman-ward*,  
The eternall holy. *One*,  
From mount *Paran* forth appear'd,  
Heav'n a covering with his rales,  
And earth filling with his praise.

*Selah.*

As the Sunns is, was his light,  
From his hands these did appeare  
Beaming rayes, that shined bright,  
And his power is shrouded there.  
Plagues before his face he sent,  
At his feet hot coles there went.

Where

Where he stood, he measure tooke  
Of the earth, and view'd it well;  
Nations vanish' at his looke,  
Auncient hills to powder fell.  
Mountaines old cast lower were,  
For his waies eternall are.

*Cushan* tents I saw diseaf'd,  
And the *Midian* Curtaines quake,  
Haue the flouds LORD thee displeas'd?  
Did the flouds thee angry make?  
Was it else the sea that hath;  
Thus prouoked thee to wrath?

For thou rod'st thy horses there,  
And thy sauing Charro'ts through:  
Thou didst make thy bowe appeare,  
And as hath beene by a vowe  
To the tribes agreed vnto;  
Thou perform'dst thy promise so:

Selah.

Thou didst cleaue the earth and make  
Rifts, through which did riuers flow:  
Mountaines seeing thee did shake,  
And away the flouds did goe.  
From the deepe a voice was heard,  
And his hands on high he rear'd.

Selah.

Both the Sunne and Moone did stay,  
And remou'd not in their spheares:  
By thine arrowes light went they,  
By thy brightly-shining speares:  
Thou in wrath the land did'st crush,  
And in rage the Nations thresh.

For thy peoples safe reliefe,  
With thy *Christ* for ayd went'st thou,  
Thou hast also pierst the Chiefe,  
Of the sinfull household through.

And

And displaid them, till that bare,  
From the foot to necke they were.

Selah.

Thou, with weapons of their owne,  
Didst their armies Leader strike:  
For, against me they came downe,  
To disperse me whirle-winde-like.  
And they Ioy in nothing more,  
Then vnsene to spoile the poore.

Through the Sea, thou mad'st a way,  
And did'st ride thy horses where  
Mighty heapes of waters lay.  
I thereof report did heare:  
And the voice my bowels shooke,  
Yea my lippes a quivering tooke.

Rottenesse my bones possesse,  
And a trembling ceazed me,  
I that troublous day might rest.  
For, when his approaches be  
Vp vnto the people made,  
Then his troupes will them invade.

Bloomelesse shall the fig-tree be,  
And the vine no fruit shall yeeld,  
Fadde shall (then) the oliue tree;  
Meat shall none be in the field:  
Neither in the fold nor stall,  
Flocke, or heard, continue shall.

Yet the LORD my ioy shall be,  
And in him I will delight,  
In my God that saueth me;  
God the LORD, who is my might.  
And so guides my feet, that I,  
Hinde-like, walke my places high.

FINIS.

